WARM

BEERE

1641

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WARM BEERE,

OR

A TREATISE WHEREIN is declared by many reasons, that Beere so qualified is farre more wholesome then that which is drunke cold.

With a confutation of such objections that are made against it; published for the preservation of health.

CAMBRIDGE,
Printed by *R. D.* for
Henry Overton,
And are to be sold at his shop entring into *Popes-head Alley out of Lumbard-street* in London.
1641.

To the Reader.

GAlen hath a ſaying in his ſecond book *De facultat. naturali*, in the end of his 9. chapter, and that is this; *Studium eorum laudandum eſt qui vel explanant rectè dicta à ſapientibus, vel ſupplent ſi quid omiſſum ſit ab eis*: The which I hope, gentle Reader, will be a protection for this my book againſt ſuch as think nothing well done which they do not themſelves, for that I endeavour to do both theſe things which Galen commendeth,

that is, explain ſome points heretofore writ by our learned Maſters and not regarded; and alſo to adde ſome things before not thought upon by them. And although I have no great hope by this my writing to work a generall good, becauſe errours long uſed make us both blind and deaf, be the truth never ſo apparent, not unlike the owl, as *Ariſtotle* ſaith, whoſe ſight the ſun-beams dull; yet I doubt not but ſome will take it thankfully, and making uſe will take benefit thereby, aſſuring themſelves I write nothing here, which I hold not for the truth, and have made long experience of, both by my

ſelf, and divers of my friends. I have therefore publiſhed it in our native tongue, reſpecting a generall good, referring the commendations of the thing to the proof, and us all to the Almighty. *Amen.*

The preface of the Publisher to the Reader.

CHristian and beloved Reader, hearing of this ensuing Treatise of warm beer *lying in the hand of a worthy Gentleman and friend of mine, I made bold to send to him for it; who hearing of my practice according, did very kindly send it to me: The which, after I had read the same, and considered the arguments brought for the proof thereof, and weighed them together with mine own experience in the use of it, I was thereby exceedingly*

exceedingly ſtrengthened in my judgement, and abundantly confirmed in my cuſtome. Then ſpeaking of this treatiſe and the ſubject matter thereof to ſome of mine acquaintance and friends, and what benefit I found by the uſe thereof, they deſired to ſee the ſame; and when they had read it, they intreated me that it might be printed, and that I would declare mine own experience which I had found by conſtant uſe of the ſaid warm drink, that it might be publiſhed for the generall good: to whoſe requeſt I could not but conſent. And therefore I ſhall not ſpeak any thing by way of commendations of this book, but will leave it rather to the judi-

cious Reader and true practicer thereof; and will onely relate unto you what I have found true by long experience. First, heretofore when I did alwayes drink cold beer, and now and then a cup of wine, I was very often troubled with exceeding pain in the head, which did much distemper me; also with stomach-ach, tooth-ach, cough, cold, and many other Rheumatick diseases: But since my drinking my beer (small or strong) actually hot as bloud, I have never been troubled with any of the former diseases, but have alwayes continued in very good health constantly (blessed be God) yet I use not to drink wine, because I find that hot beer

(without

(without wine) keepeth the ſtomach in a continuall moderate concoction: But wine and hot beer doth over-heat the ſtomach, and inflameth the liver, (eſpecially in cold ſtomachs which have hot livers) and men oftentimes drinking wine to heat their cold ſtomachs, they thereby alſo inflame their livers, and ſo the helping of the cold ſtomach is the means of the deſtruction of the liver: But hot beer doth prevent this evil, for it heateth the ſtomach and cauſeth good digeſtion, and nouriſheth and ſtrengtheneth the liver. And that hot beer, actually made hot doth cauſe good concoction, you may conceive it by this compariſon: The ſtomach is

compared

compared to a pot boyling over the fire with meat; now if you put cold water therein it ceaseth the boyling, till the fire can overcome the coldnesse of the water, and the more water you put in, the longer it will be before it boyl again, and so long time you hinder the meat from being boyled: So it is with the stomach. If you drink cold beer, you hinder the digestion of the meat in the stomach; and the more cold you drink, the more you hinder it. Also, cold water doth not onely hinder the boyling of the meat in the pot, but also causeth the meat to be hard, so that if it should boyl six houres longer then ordinary, yet still the meat will be hard

and

and never tender and ſoft: Right ſo it is with the ſtomach. Cold beer doth not onely hinder concoction, but alſo harden the meat in the ſtomach, as you may ſee by them which drink over much cold beer at or after dinner or ſupper; ſix houres after they will vomit up the ſame meat again, as raw and undigeſted as if it were but even then caten: which they could not have done, if they had not cooled their ſtomachs ſo much with cold beer: becauſe nature would have digeſted the meat before that time. But on the contrary, hot water put in a boylingpot with meat, hindereth not the boyling thereof, neither doth make the meat hard, but

continueth

continueth the boyling thereof, nourishing the meat with sufficiency of liquour, and maketh it soft and tender fit to be eaten: So in like manner doth hot beer to the stomach: It hindereth not concoction, nor hardeneth the meat in the stomach, but contrariwise, it continueth its concoction, and maketh it fit for the nourishment of the whole body.

Again in the second place, as this hot beer is excellent good for the keeping of the stomach in good order for concoction, and consequently good health; so it is most excellent for the quenching of thirst. For I have not known thirst since I have used hot beer: let the weather be never so hot, and my work

great, yet have I not felt thirſt as formerly. Nay although I have eaten fiſh or fleſh never ſo ſalt, which ordinarily do cauſe thirſt and drineſſe, yet I have been freed from it by the uſe of hot beer, and have been no more thirſtie after the eating of ſalt meat then I have after freſh. And the reaſons make it manifeſt being confirmed by experience, if we conſider when a man is thirſtie, there are two maſter-qualities which do predominate in the ſtomach, namely heat and drineſſe, over their contraries, cold and moiſture. When a man drinketh cold beer to quench his thirſt, he ſetteth all foure qualities together by the ears in the ſtomach,

mach, which do with all violence oppose one another, and cause a great combustion in the stomach, breeding many distempers therein. For if heat get the mastery, it causeth inflammation through the whole body; but if cold, it surfeteth the body, and bringeth a man into fluxes and other diseases: But hot beer prevents all these dangers, and maketh friendship between all these enemies, viz. *hot and cold, wet and drie, in the stomach; because when the coldnesse of the beer is taken away by actuall heat, and made as hot as the stomach, then heat hath no opposite, his enemie cold being taken away, & there onely remains these two enemies*

mies, dry and wet in the ſtomach: which heat laboureth to make friends, as you may ſee in this example. In fire there is heat and drineſſe: and in water there is cold and moiſture, which are oppoſite to the qualities in the fire: Now if you throw the cold water upon the fire, you ſet theſe oppoſites together by the ears, but if you would quickly quench the fire, take hot water and throw thereon, and one bucket full of hot water will quench more fire then foure buckets of cold. The reaſon is, becauſe of the extreme oppoſition between hot and cold: but when the coldneſſe of the water is taken away and it made actually hot, then hot water to hot

fire

fire agreeth as like to like, an peace being made between ho and cold, the heat maketh friendſhip between wet and dry.

Alſo you may ſee wet and dry eaſily reconciled by heat, in another example: Take a dry piece of wollen cloth, and throw it upon cold water, and you ſhall ſee how wet and dry will oppoſe one another: the water will not let the cloth ſink into it, and the dry cloth will not let the water enter into it; but the cold water will ſlide off from the dry cloth, and the cloth will ſwim upon the water: But if the water be made hot, and the cloth thrown thereon, they will immediately embrace one another without any oppoſition.

So likewise, if you put cold water upon dust, wet and dry will so oppose each other, that the dust will not suffer the water to sink into it, but the water will trull up and down on the dust like quick-silver: but if the water be hot, and put never so lightly upon the dust, it will incontinently sink into it without opposition. And thus you see by these examples how heat is as it were a means to make friendship between wet and dry. Even so it doth in the stomach: When one is exceeding thirstie, the beer being made hot and then drunk into the dry stomach, it immediately quencheth the thirst, moistening and refreshing Nature abundantly.

But

But ſome will ſay, Cold beer is very pleaſant to one that is thirſtie: I anſwer it is true: But pleaſant things for the moſt part are very dangerous. Cold beer is pleaſant when extreme thirſt is in the ſtomach, but what more dangerous to the health? How many have you known & heard of, who by drinking of a cup of cold beer in extreme thirſt, have taken a ſurfet and killed themſelves? What more pleaſant then for one that hath gone up a hill in ſummer time and is exceeding hot, to ſit down and open his breaſt that the cool aire may blow therein? And yet how dangerous is it? For a man in very ſhort time, forgetting himſelf, taketh a ſudden

den cold, and ſurfets thereon, which coſteth his precious life for his pleaſant aire. Therefore we muſt not drink cold beer, becauſe it is pleaſant; but hot beer, becauſe it is profitable, eſpecially in the Citie for ſuch as have cold ſtomachs, and inclining to a conſumption. I have known ſome that have been ſo farre gone in a conſumption, that none would think in reaſon they could live a week to an end: their breath was ſhort, their ſtomach was gone, and their ſtrength failed, ſo that they were not able to walk about the room without reſting, panting and blowing: they drank many hot drinks and wines to heat their cold ſtomachs, and cure their

diſeaſes,

diſeaſes, eſpecially ſweet wines, but all in vain: for the more wine they drank to warm their ſtomachs, the more they inflamed their livers, by which means they grew worſe and worſe increaſing their diſeaſe: But when they did leave drinking all wine, and betook themſelves onely to the drinking of hot beer ſo hot as bloud, within a moneth their breath ſtomach and ſtrength was ſo increaſed, that they could walk about their garden with eaſe, and within two moneths could walk 4. miles, and within three moneths were perfectly made well as ever they were in their lives. ¶ And I doubt not but many that have practiced this thing can witneſſe the

truth

truth of these as well as my self: So having performed the request of my friends to set down my experience and the reasons moving me, I leave it now to the practice of such as by themselves or their Physicians are satisfied of what use it may be to them, desiring the Lord to adde his blessing, for his glory and for their comfort. Amen.

F. W.

In commendations of
WARM BEER.

WE care not what ſtern grandſires now can ſay,
Since reaſon doth and ought to bear the ſway
Vain grandames ſayſaws ne'r ſhall make me think,
That rotten teeth come moſt by warmed drink
No grandſire, no; if you had us'd to warm
Your mornings draughts, as I do, farre leſs harm
Your raggie lungs had felt; not half ſo ſoon,
For want of teeth to chew, you'd us'd the ſpoon.
Grandame, be ſilent now, if you be wiſe,
Leſt I betray your [illegible]ing niggardize:
I wot well you no phyſick ken, nor yet
The name and nature of the vitall heat.
'T was more to ſave your fire, and fear that
Your pewter cups ſhould melt or ſmokifie [illegible]
Then skill or care of me, which made you [illegible]
[illegible], and ſtamp to ſee me warm my beer.
Though Grandſire growl, though grandam [illegible], I hold
That man unwiſe that drinks his liquor (cold.

W. B.

Treatise of VVarm Drink.

Chap. I.

The use and necessitie of drink.

NOt without great judgement have the poets feigned *Prometheus* to have ntred into the heavens, and y *Pallas* help to have rought from thence celesti- ll fire, naming one thing and ntimating another: nor with sse dexteritie of wit doth *omer* in his eighth book of *iads* call a method in wri- ng σειρὴν χρυσείην a golden nain, seeing that it is as im- ossible without it to declare

any thing orderly, as to ſearch through all the ſecret places of the *Labyrinth* without *Ariadnes* clue of yarn. And ſeeing a method doth require his definitions, diviſions, ſubdiviſions, and ſuch like, in a brief yet ample manner, ſo as nothing be ſuperfluous or wanting, I will do my good will to ſpeak all, yet in as few words as I may, fitting my ſpeech agreeably to the multitude for whom it is written, not affecting curioſitie as a thing onely meet for the learned.

You ſhall underſtand then that the whole contents of this book depend onely upon this queſtion; Which is

more

more wholesome in the regiment of health, drink made actually hot by the fire, or (as it is now used) actually cold, and sometimes made cold.

First therefore I think it necessary to shew the occasion why provident Nature hath imposed a kind of necessitie of drinking upon us.

Secondly to shew and make manifest whether drink made hot doth as well or better supply those necessities, as drink being actually cold or made cold?

Thirdly to examine the reasons and confute the objections which are given for the maintenance of actuall

cold drink.

Fourthly to set down al such discommodities as do and may arise from the use thereof.

Fifthly to shew the good and profit that redounds to the body by the use of actual hot drink.

Lastly to make it manifest, that it is no new device, but a thing which hath been in common use amongst the *Romanes* and *Grecians*, and is and hath been used alwaies among whole nations and religions.

Understand then that according to the rules of physick, drink is used for three purposes. First to allay our

thirst;

hirſt; ſecondly to intermingle with our food; thirdly to be the *vehiculum* and carrier of the nouriſhment into the univerſall bodie. Which three are comprehended under two, according to Galen, *Lib.* 1. *De uſu partium*, that is, under the allaying our deſire of drinking, and being the inſtrument and means to boil the meat in the ſtomach.

The allaying then of thirſt being the firſt cauſe why we are conſtrained to drink, let us begin with it, and examine the reaſons which may be made for the profit of the one, and the offence of the other. The which we ſhall more eaſily do, if we firſt call

to remembrance what thirst is.

This word *Sitis*, which in english signifieth thirst or drought, according unto *Plato* is nothing else but a desire of drink, for these be his words, *Sitis verò est concupiscentia potionis*, Thirst is a desire of drink; although *Aristotle* in his book *De Republica* cited by *Athenæus*, saith, drought is a desire of hot or cold drink, and in his book *De anima* defineth it to be the desire of cold and moisture His words are these, *Sunt autem fames & sitis appetitus: quorum fames quidem appetitus est rerum calidarum & siccarum; sitis verò, humorem &*

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rigus efficientium, Hunger is n appetite after hot and rying, but thirst of things ffecting moisture and cold. Which opinion of *Aristotle*, being clean opposite unto our argument handled in his treatise, doth seem at he first blush so fully to nanifest the matter, as that t may seem great folly to pprehend any thing which s so merely contradictory, nd no little impudencie to oppose my self as of my elf against so great a philo-opher: And therefore it con-cerneth me either to prove hat drink actually hot doth better cool and moisten the body then cold, or else *Ari-*

stotles meaning is not directly as his words do seem literally to pretend: The which I think may easily be apprehended and collected, if we will weigh the tenth section in his *Problemes*; where inquiring what the cause should be why other creatures do sooner prey of and eat dry meat then moist; but man more often moist then dry: He answereth thus, because man is most hot, which causeth him to desire to be cooled. Whereby it is to be noted, that he onely maketh mention of moisture to cool him, the which agreeth with *Galen* in his book of unequall temperatures where he

he doth prove the occaſion of thirſt to be drought, which is remedied *per humidum*, not *per frigidum*, that is, by moiſture, not by cold. For although it cannot be denied but that heat doth procure thirſt, yet look into the reaſon, and you ſhall find it is *propter inopiam humiditatis*, becauſe it hath not his juſt proportion of moiſture; which cauſeth us in the hot time, if we labour much whereby we exceſſively ſweat, to deſire to drink, for the cauſe above alledged. But to enter into further conſideration of the matter, let us examine the reaſons why cold ſhould be

necessary in allaying thirst. It appeareth to me, that it is either to the end to extinguish it, or to mitigate it. But extinguish it by any means it cannot. For let any man that is exceeding dry, eat any thing that is never so cold, not having any moisture joyned with it, and he shall find by experience that it may well choke him, but in no sort allay his drought. And for mitigating his drought how dissonant it is to reason that drought joyned to drought, be it never so cold, can work that effect, let the Reader judge, being clean against the principles of learning; *Nam omne tale additum*

additum tali, facit id ipsum magìs tale, For every like joined to its like intends more the ground of its likenesse, that is, the quality wherein they are alike.

Then if it be alledged that the drought having heat joyned with it, requireth cold, in respect of his heat, as drinesse doth moisture, and so cold joyned with moisture doth best remedy both, because *Contraria contrariis curantur*, contraries are cured by their contraries; yet it seemeth to me a matter farre unfit for two causes: the one, although that be *Galens* ground, yet it is not so to be taken literally, but

as

as it stands with that ground likewise, which is, that *Omne repentinum naturæ inimicissimum est*, All sudden alterations are contrary to nature: and therefore cold being added to heat, unlesse it were in a farre more remisse degree then the heat, doth work great inconveniences, or endanger the life; as it is to be seen in those who drinking cold drink being hot fall sick to the death. The other reason is, for that it is not possible that every man, woman or child, who being hot desire drink, can upon every motion so proportion the cold that it shall just fit the degree of heat; and then if it be

be too ſmall by his *antiperiſtaſis* it hurteth where it ſhould help: if greater then the heat requires, in ſtead of allaying the heat it utterly killeth it. For the teſtimony whereof, beſides our daily experience, there be infinite hiſtories extant; as for example, *Paulus Jovius* writeth that *Candella Scala* prince of *Verona* being hot in his armour drank out of a fountain cold water, and preſently died. He writeth alſo that the *Dolphin* of France ſonne to *Francis* the French king, then in his time being, although he were a luſtie ſtrong Gentleman, yet he being hot at tennis, and drinking cold

drin

drink fell sick and died. The like happened to *Pompeius Columna* who was Vice-Roy in *Naples* for *Charles* the fifth. *Amatus Lusitanus* an excellent physician in his time, in his Centurie reherseth three histories of young men who died drinking cold water and wine, in their heat.

CHAP. II.

That actuall hot drink doth quench the thirst as well as cold drink, or better.

BUt because I may observe a method, now we have found what thirst is to be termed according to the ancient

cient Philoſophers minds, let us according to the ſecond point pretended to be handled in this place, ſhew that hot drink doth better ſatiſſie all circumſtances neceſſarily required , then actuall cold drink.

You have therefore heard that Nature hath enforced a neceſſitie of drinking uopn us for two cauſes : the one for allaying our thirſt, the other to be a means to boil, and being boiled to carry and ſpread our nouriſhment univerſally in our bodies. As touching the firſt point , thirſt being drineſſe requireth his contrary , as *Plato* ſaith in his aforenamed book, which

which is moisture for his *antidote* and help. But to prove that hot drink doth soonest perform that, I will use two arguments.

1. Whatsoever doth most speedily carry and disperse moisture into the bodie, doth best and soonest cure drinesse. But heat doth speediliest carrie and effectualliest distribute moisture; Therefore it doth best help drinesse.

My *minor* I prove out of *Aristotle*, where he saith, *In caliditate est vis aperiendi fortissima*, In heat is a most strong force of opening. Again *Galen* in his book *de facultatibus*, knowing that heat

joyned

oyned with liquour doth enforce the quicker paſſage, preſcribing a draught of water in the diſeaſe of the ſtone, commandeth that it be drunk hot: which alſo is one of the reaſons why we make our potions to purge, to be taken hot of our patients.

Our ſecond argument is this. Whatſoever moiſture being come to the place deſtinated for it doth beſt unite, and effectualliest enter in, doth ſooneſt work according to his nature and qualitie: But heat doth beſt unite it ſelf with heat, and ſo conduct the moiſture in: Therefore it doth moſt effectually allay our thirſt.

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My *minor* I prove out of *Aristotle*, where he saith, *Similia similibus gaudent*, that is, Like rejoyce in their like: and in his second book *De generat. & interitu*, where he sheweth that the liker things be the sooner they passe into one another and unite: for saith he, *Quæ inter se cognatione continentur eorum transitus admodum velox est; quâ quidem si caruerint est tardus: propterea quòd faciliùs unum quàm multa commutatur*. Things agreeing in qualitie, their passage from one to another is swift; which agreement if they want it is slow: because the more like the things be the sooner they do

passe

aſſe into one another. By which it is apparent my *minor* is true, That heat doth honeſt unite with heat, and so by conſequence hot drink beſt allayeth thirſt. And in another place he hath this ſaying, *Quæcunque ex uno in unum recedunt, eadem uno tantùm conſumpto gigni; quæcunque ex duobus ad unum pluribus abefactatis*, Things paſſing into one another by one contrariety are united, one being onely conſumed; but things paſſing into one another by two or more, are united after the corruption of more contrarieties. Which plainly demonſtrateth that drink being already made warm doth

ſooner

sooner passe, enter, and alla thirst.

As concerning the second point, that is, That it doth best boil the meat in the stomach, and from thence serve for a generall *vehiculum*, I reason in this sort.

That liquour is more fit to be used for boiling the meat in the stomach, that is more aiding to good concoction: But drink actually hot is more assisting to good concoction then cold: Therefore more fit to be used.

My *minor* I prove in this sort: Concoction is nothing else but *Alteratio nutrientis in propriam qualitatem ejus quoa nutritur*, The alteration of the

he nourisher into the quality
f the thing nourished: as *Ga-*
en doth shew in his second
ook *De facultat.natur.cap.*4.
nd in his 3 book *De facultat.*
atural.cap. 7.which alterati-
n groweth by putrefaction:
or *ex corruptione unius fit ge-*
eratio alterius,by the corrup-
on of one thing another
generated: but this putre-
ction is soonest and most
aturally performed by heat
id moisture, which both
e supplied in warm drink:
herefore drink made actu-
ly hot,is more assisting then
old. But understand by the
ay that this putrefaction
meant, not as *Galen* in
me places taketh *putredo* to
be

be *mutatio substantiæ putrescentis corporis ad interitum ab aliena caliditate*, a change of the substance of the body putrifying to its own destruction by the heat of another, but it dothl *corrumpere, manente semper substantiâ rei eâdem, mutatis solummodo accidentibus*, corrupt, the substance remaining ever the same, the accidents onely changed: but to the proof of our *minor* which is That putrefaction is sooner performed *per humidum & calidum*, and so consequently better assisted by warm drink then by cold, *Galen* saith that concoction is performed by naturall heat

which

which naturall heat is nothing but a temperate heat proportioned with moiſture: therefore my *minor* is proved. And that naturall heat is a temperate heat rightly proportioned, as I have alledged, although it be ſo manifeſt as it needs no proof, yet I will prove it by *Galens* authoritie where he ſaith, *Naturalis calor eſt recta & menſurata caliditas quæ in humido ſibi proportionato conſiſtit*, Naturall heat is an equall and well meaſured heat conſiſting in moiſture proportionable unto it: and in his ſecond book *De ratione victûs*, deſcribing what a fever is he ſaith, that an ague is *mutatio*

caloris

caloris nativi in ignem, which is as much to say, as the altering of a temperate moist heat into a fiery drie burning: and *Trincavell* in his epistle *De medicina* treating of concoction on of the stomach saith, that *primum & proximum internum ejus instrumentum quo ille utitur in concoquendo est suus naturalis calor, qui non est res aliqua diversa & aliena à natura & ejus substantia: & is calor est temperatus non excedens rationem naturæ illius,* rei its first immediate internall instrument, which it useth in digestion, is its own naturall heat, which is not a thing different and alien from his nature and substance; and this

his heat naturall is tempe-
ate, not exceeding the na-
ure of the thing it ſelf.

Then as concerning the o-
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ion, which is, That it is a fit-
er *vehiculum* , I this way
rove it.

Cold drink is apt to ſtop
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nach , and therefore not ſo
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er, as that which doth with
ore facilitie paſſe : and that
doth ſo, I prove it out of
rinzcavell in his 3. book of
is *Conſilia*, where giving ad-
ſe with other phyſicians to
ne that had a windie ſto-
ach , he forbad cold water
drink , becauſe ſaith he ,

being actually cold it dot
tarry long in the stomac
before it passeth away. Bu
because some perchance wil
say, it may be cold wate
doth so, but cold drink dot
not, therefore heare wha
Scola Salerni saith of ou
beer. They say it doth *inflar*
& obstruere, breed win
and stoppe, and therefor
unfit for a *vehiculum*: and s
much for the point.

CHAP. 3.

The reasons and objections fo the use of actuall cold drink are examined.

NOw as touching th
third thing promised t

be handled in this book, let us examine the reasons which are given for the use of actuall cold drink, and first let us alledge such authorities (if there be any) as do make any way for it. I remember *Plinie* in is 28. book of histories, his 4.chap. affirmeth that it is against nature for us to drink hot drink, because, saith he, *No other creature doth use it, nor is there any beast but desires cold drink.*

Again *Bernardino Gomes* a Spanish physician in his *Enchiridion* amongst other remedies alloweth cold drink, & made cold with snow, for a wholesome remedie against the gout, and *morbus arthri-*

ticus, which he would no have done if it had bee hurtfull, or a weakner of th ſtomach.

Monardus alſo in a treatiſ he writeth of drugs tha came from the weſt Indians commends cold drink, an affirmeth hot drink deſtroi eth the liver.

It is alledged that it bet ter quencheth thirſt, that i helps concoction, whereas hot deſtroieth it.

It is alledged cold drink is good and pleaſing unto the taſt of man, and ſo is not hot.

It is alledged the fineſt ſpirits fly away in the heat ing, whereby it nouriſheth

no

ot ſo much.

That *Plinie* ſo writeth I annot denie, but with how ttle conſideration of the natter let the reader judge; e uſeth no argument to naintain his opinion but one- y this, *It is not fit nor good or us, becauſe bruit beaſts love not*, which onely imitate heir naturall inſtinct; and ſo oth thereby as it were in- erre, that it is not naturall nto us. But how ridiculous how unworthy a reaſon it to be anſwered, let any man dge: for it is as much as to y becauſe bruit beaſts eat eir food raw, therefore it againſt nature for us to ave ours roſted or ſodden:

But if I ſhould ſo ſay, I doubt not but I ſhould not be believed. And therefore as ſmall cauſe is there to believe *Plinie* in the other; for it is one and the ſelf ſame reaſon.

Secondly, whereas *Bernardino Gomes* the Spaniard in the aforenamed place, not alledging any reaſon for his opinion, might very well be anſwered without reaſon; yet becauſe it ſhall be ſeen how little credit his authority ought to carry, and of how ſmall worth it is to be eſteemed, I will endeavour to give the reaſon, why it is a mere ſenſeleſſe thing either ſo to affirm or write, unleſſe onely for the avoiding of

ſurthe

urther inconvenience, as I will hereafter declare.

First gouts and all diseases of that kind depend on and grow most especially from the weakneſſe and crudity of the ſtomach, which *Trincavell* in his *96.* counsel doth make manifeſt. These be his words, *Nulla articula majorẽ vim habet podagram & id genus dolores procreandi quàm ventriculus, qui vel ſuapte naturâ ſit crudior & imbecillior quàm ut poſsit rectè conficere cibum ingeſtum, vel ex incongrua victûs ratione*, No part conferres more influence to the breeding of the gout and diſeaſes of that kind then the ſtomack:

which either of its own nature is too crude and weak for to digest the meat, or else because of its incongruous power and virtue.

Now to prove that the stomach is said to be rawer when as it wants heat, and that we use to call that raw which wants concoction by heat, heare what *Johannes Langius Fol.* 75. writes: these be his words, *Quicquid à calore nativo & congenita viscerum caloris temperatura non fuerit concoctum & elaboratum, id cùm in corporis alimentum converti nequeat, crudum appellare solet Hippocrates*, Whatsoever is not well concocted by the naturall and connate

connate temperature of heat in the bowells, ſeeing it cannot be changed into the nouriſhment of the body, *Hippocrates* uſeth to call it crude.

Conſider then, gentle reader, if the gout be eſpecially bred through the weaknes of the ſtomach for want of heat, how unfit a generall medicine cold water is; and what warrant *Gomes* his authoritie is for us: For although *Galen* giveth two reaſons how the gout is bred, which are *Imbecillitas articulorum, & affluxus materiei*, imbecillitie of the joynts, and abundance of groſſe humours; yet the principall is a bad ſtomach. But becauſe

I will not judge that a mat in any sort learned will sc much passe himself in wri-ting, but upon some great reason moving him thereun-to, I conceive he calling to mind *Galens* words, where he saith, *Vinum potens nervosis particulis nocet*, Strong wine hurteth the sinewy parts; or peradventure *Mesues* where he saith, *Vinum per se nocet articulis & nervis*, Wine of it self hurteth the joynts and nerves; giving this reason, because *fundendo & attenuando maximo calore suo excitat fluxiones*, by running through and attenuating it doth with its most powerfull heat pro-voke fluxes; and living in a

plac e

lace where there was no-
hing but ſtrong ſack,
hought of two evils the
eaſt was to be choſen, and
nowing water could not ſo
ehemently pierce and carry
luxes, as thoſe ſtrong wines,
dviſed water. But if this or
ome ſuch like reaſon moved
him not, I think it very ab-
ſurd for any man of learning
to write, and too fooliſh for
us to believe: and therefore
you may underſtand that up-
on what occaſion ſoever *Go-
mes* wrote, it is no warrant
for us.

Thirdly, that *Monardus*
writes hot drink deſtroies
the liver, and cold contrarily
helps, I cannot deny; but yet

I will shew that in so saying he playeth the right Spaniard, who meaneth least the matter that he seemeth to speak plainest. For whereas in generall words he affirmeth hot drink to destroy the liver, he afterwards makes such an exception, as I think few at this day live who be not comprehended within some one branch thereof: so that he either saith nothing in his generall position, or else so little that few there be that it concerns. And that this is true you may judge by his exception following, where he saith that these here under excepted may best drink their drink actually hot, *viz.*

old

old men, idle perſons, whether it be in body or mind, and that have weak ſtomachs, or abound with raw and crude humours, all that have infirmities in their lungs or pipes of reſpiration, all that have weak backs or weak kidneys, all that be ſubject to windineſſe, all youth and young children. Judge now, indifferent reader, how many live in this age, who have not ſome touch of this exception. And although he ſeems to make it currant (yea made cold with ſnow) for them which have hot livers, I pray you how many be there of thoſe that have not cold ſtomachs? And

whereas

whereas he saith that cold drink cools the liver, I absolutely deny it, unlesse he means killing for cooling. And for proof I produce *Galen* upon one of *Hippocrates aphorismes*, where he saith, *Aquæ frigidæ occursus aut vincit nativum calorem aut colligit*; whereas hot drink by deoppilating doth eventilate it naturally, and so preserve it in temper: for I dare affirm where one hath his liver hotter then naturally fitteth without obstructions, thousands have not; which that common disease at this day *Flatus hypochondriacus* doth plainly prove: and therefore to what small purpose *Monardus*

nardus authority is, let every one judge.

Now for the fourth objection, where it is alledged that cold drink doth better quench the thirſt, I have in the beginning of this treatiſe ſo fully handled that point, that it were a frivolous thing to trouble the reader with any thing more concerning that matter; and therefore I will recite the fifth objection.

Which is, Cold beer helps concoction in the ſtomach. How untrue this is, I will plainly ſhew: All cold is an enemy to concoction: but drink not actually made hot is cold: therefore drink not actually

ally hot but cold is an enemy to concoction, and therefore helpeth it not.

My *minor* I prove out of Aristotle in the fourth book of his meteors. These be his words, *Frigus quatenus frigus est cuicunque calori concoctionique adversarium, est & cruditatis parens,* Cold in its own nature is an adversary to whatsoever heat and concoction, and is the parent of crudities: and *Galen primo Technic.* saith, *Frigidi est officium bene appetere, malè autem digerere,* It is the nature of cold to affect powerfully, but to digest poorely: And further seeing concoction is performed by warmth, it must needs

eeds be decayed by often
vorking upon cold:for mark
ut this infallible argument
nd you ſhall eaſily ſee the
ruth: Every agent doth alſo
uffer it ſelf ſomething in the
ction, ſo as naturall heat
laily and almoſt hourely ex-
ugning the cold drink taken
nto the body doth every
ime ſuffer ſomething, and ſo
n ſmall time doth wax weak-
r and weaker. How true this
s daily proof doth make ma-
nifeſt: for how many men do
ou ſee after they come to
ive or ſix and fourty years,
r at the moſt fifty, troubled
with the ſtone and gout,who
were not before? which hap-
eneth upon no other cauſe
but

but *ob debilitatem stomachi*: by reason of the imperfectnesse of their stomach, which having long suffered in his daily action with the cold, is now become infirm.

Sixthly it is alledged, cold drink is pleasing to the taste, and so is not the other: which truly if it were true might seem a reasonable cause why we should (if imminent danger of inevitable hurts did not depend on the use of it) addict our selves to take it cold. But how false this is let *Aristotle* witnesse in his 3. book *De anima*, the 10. chap. who disputing of tasting saith *Est ipse sapor qui gustu percipitur: atqui nihil absque humidi-*

tate

te ſaporis efficit ſenſum, It is
vour which is perceived by
ne taſt, but nothing with-
ut humidity makes any
enſe of ſavour: and in an-
ther place, *Omne quod ip-
us efficit ſenſum humiditatem
ut actu aut potentiâ habet*, E-
ery thing that maketh it
elf ſenſible hath humidity in
t actually or potentially: and
n another place, *At verò cùm
uſtabile ſit humidum, neceſſe
eſt & inſtrumentum ſenſûs ip-
ſius neque humidum eſſe actu,
neque etiam tale ut humectari
non poſsit humidúmque evade-
re*, But ſeeing every taſtible
thing is moiſt, it is neceſſary
that the inſtrument of that
ſenſe be neither actually
moiſt,

moist, neither yet such a cannot be made moist whereby is plainly proved that tast consists not in coldnesse but in moisture: And therefore it is said *lapides & gemmæ carent sapore*, stones and pearls have no tast, *quia carent humiditate*: Indeed cold rather diminisheth, then addeth any thing to taste as may be seen in winter either in wine or beer being very cold: for according to *Aristotle* cold is rather *qualitas tangibilis quàm gustabilis*, a tangible then gustable quality: but if any at the first do not like the tast of hot drink, it is onely for want of use, and that by experience

nce I find, having uſed it lmoſt a year and a quarter efore the writing hereof.

But as concerning the ſe-enth objection, which is, hat cold drink nouriſheth eſt, in reſpect that heating f the beer paſſeth away its ineſt ſpirits; I thus anſwer: Beer having ſuſtained a great oyling, thoſe ſpirits which emain in it after that boyl-ng, will not part with ſo nall a heating: and of that I ave made this experience; I ave taken a kettle with a road mouth and therein put ree pottles of beer, & have oyled it half an houre to a allon, and then I have ſet in a pot with a limbech, and

I have drawn from it much *aqua vitæ* as I coul from a gallon, which was in mediately put out of th barrel into the pot: whic absolutely overthrows th objection. Yet if it had n been so, our drink could n have received any blemish for first it is not in any ope vessel, and secondly it neve boyls. But seeing it hold in the greater, of necessitie is not to be doubted in th lesser; for *à majore ad min* is a good argument.

But now to the eighth an last objection: which is, Th it opens the pores too muc and maketh one catch cold Although there be little sens

or reaſon to maintain this obiection (neither indeed can I conceive any colour of reason) yet I will reaſon ſomething againſt it.

Nothing joyned to his like can make an extreme, but where the thing joyned is in greater degree then the thing to which it is joyned, nor can it make it greater unles it be in quantity. Therefore if naturall heat which is in the ſtomach do not by too much opening of the pores cauſe one to catch cold, the heat of hot drink as we drink it cannot: becauſe it is as little or leſſe then the heat to which it joyneth. For were it in extreme or hotter then naturally

naturally the stomach shou
be, we could not drink it. F
otherwise why could we n
drink any thing scalding ho
therefore it diminishet
none and addeth little, bu
preserving all natura
warmth it can give no occa
sion of offence; for if thi
were otherwise, wherefor
do we commend hot broth
or eat hot meat, which in respect of his grossenesse keeps longer hot, and likewise advise exercise, but because naturall heat should purge *animam per poros cutis & ductus convenientes*, that is, the bloud through the pores of the skin and convenient passages: but leave off before you heat

your

your ſelf violently, and you ſhall never catch cold: for it is a violent heat doth exteuate and make way for cold. And therefore it is moſt evident that it ſuggeſts not the leaſt cauſe in the world of that inconvenience. And ſo much for this point.

Chap. IIII.

The hurt that ariſeth from the uſe of actuall cold drink.

NOw it remains that we do ſhew the hurt that cold drink doth procure, as the ſixth poſition by order to be intreated of doth require. That it helps not the body, before is proved, but

that it hurteth all and every principall part shall now be shewed. We will divide the body of man into three parts or sections, the head and that therein contained; the breast and all therein contained above the *Diaphragma*; and all that is contained in the *ventre inferiore*: But cold drink hurts all these, therefore my first position is true, *viz.* That it hurts all the principall parts. And because I will make it more manifest, I will particularly speak of every severall thing, first beginning with the head, and the least offences: and because the teeth are the first instrument we use in receiving our food

will first speak of them. To prove that cold is an enemy to them, I produce *Hippocrates* in his first book and 18. aphorisme, where he saith, *rigidum dentibus inimicum*, that is, Cold is an enemy to the teeth; where although he decides not the reason, yet it seemeth to be for two causes: the one, because it taketh away their nourishment, as extinguishing their spirits; the other, because it alters from their nature the nerves inserted in the roots of the teeth: which *Aristotle* in his Problems doth seem to intimate, when he saith that they contain but little heat *propter tenuitatem meatuum* by rea-

son of the narrownesse of th
passages, and therefore ar
easily overcome with th
coldnesse of the bier: for yo
must understand that into th
hollownesse of the teet
there come sinews *à tertia conjugatione*, and also that di
vers small veins and hairy ar
teries do branch in the in
ward part of the teeth
whereupon divers times th
teeth being bored bloud is
sueth out. There is also in
wardly a thin film or mem
brane, which in no sort ca
indure cold, and yet will b
cut or filed without feeling
because the one is imparte
to the uttermost part, the o
ther to the root and hollow
nesse

eſſe. If then bier in reſpect
f actuall coldneſſe be ſuch
n enemy to the teeth, which
Nature hath provided for ſo
many good purpoſes, as firſt,
o divide our meat and to
repare it for our ſtomach;
econdly, to be a means to
rticulate and grace our
peech, whereby it comes to
aſſe that thoſe that want
heir teeth cannot bring
orth R nor *S*; thirdly, to be
n ornament and beauty to
ur face and countenance:
or want of the teeth cauſeth
he mouth to fall in with an
ndecent relapſe of the lips
nto the hollowneſſe of the
outh. If I ſay there were
o more but this, it were ſuf-

ficient to think it too-too ur
fit for a man to use.

But to go further, I wi
prove it is hurtfull to th
tongue, to the jaws, to th
passage which we call *œsopha*
gus, the high way unto th
stomach, and so by tha
means to the brain it self: no
taking this position for m
defence, that cold is, and s
it may be interpreted out
ward cold, but that the actu
all cold of drink taken into
the body. And this way
prove it: The tongue is mad
first of flesh proper and pecu
liar to it self, and also of
thin membrane or skin, com
mon to the rest of the mouth
three pair of sinews, and ma

n

y veins, ten muſcles, and a
noſt ſtrong ligament: theſe
inews come from the third
nd fourth and ſeventh con-
ugation. *Oeſophagus*, which is
he paſſage between the
nouth and the ſtomach, is
ormed and made of two
nembranes proper to it ſelf,
nd covered with a third out-
vardly, *ligamentis vertebra-
um prognata*, ſprung from
he ligament of the back-
bone, of divers veins and
branches coming from *vena
cava & coronaria ventriculi*,
of divers arteries coming
from *aorta*, the noble artery
which feeds all the body ri-
ing out of the midſt of the
heart, and of ſinews from the

sixth conjugation called *stomachici*; glandules likewise it hath, and two muscles. Now *Hippocrates* saith *frigidum est inimicum nervis*, Cold is an enemy to the sinews, and to the marrow of the back, and generally to all spermatick parts, of which condition and state the brains are: If then cold be an enemy to the sinews, and the tongue, and the high way to the stomach formed of sinews; and if without the action which is performed by those sinews, there can be no perfect working, who can deny but drink taken actually cold, hurting and being an enemy to the sinews, is offensive to the

tongue

ongue and those other parts compounded of them? For although it cannot be denied but the muscles strike a stroke also in their motion, yet they being made *ex nervis, fibris, tendinibus, carne, vena, & arteria*, and the sinews which are divaricated into the muscles being *partes sine quibus fieri non potest motus*, that is, parts without which there can be no motion, any offense committed to them must needs be hurtfull to all the rest.

But some will say, Grant that this is so, which way do you make good that the brain suffereth by this?

Even this way, setting all

controversies aside, and not allowing *Aristotles* opinion in his 3. book *De historia animalium*, nor in his book *De somno & vigilia*, nor *De respiratione*, nor *Alexanders* opinion in his book *De anima*, nor *Averroes* in his second Colledge, nor *Avicens* doubtfull opinion which he holds *tertio de animal. pag. prima primi*; but affirming with *Hippocrates* and *Galen* that all sinews take their beginning in the brain (whether in the forepart or the hinder-part, is not here a matter pertinent) I say that offence being done to them in the mouth, so near to their root, is imparted *ad radicem*, and

so

o consequently to the brain: or I acknowledge two sensi-le feelings & impartments, s I may term them, in the si-ews: the one, peculiar to he part to which it doth erve; the other, com-non, and spread through the whole body: and by it is the rain hurt, between whom is uch affinitie, that the inward part of the sinews is white and soft, almost like unto hat of the brains. And there-fore divers times *Riasro de villa Franca* doth affirm it he occasion of the Apo-plexie. Again, it may be pro-ved it breedeth a frenzy, both proper and improper, by stopping the passages of cho-

ler,

ler, whereas striking up *ad septum transversum per nervos in ipso dispersos*, as *Paulus Ægineta* affirms, it inflames it, & so causeth *phrenitis spuria*; and divers times striking up to the head *per venas & arterias*, it inflames the meninges of the brains, and so causeth an exquisite phrensi. Which plainly is proved by *Hippocrates*, where he saith in his 4. book and 17. *aphor. white Urines be dangerous*; the reason whereof is, because choler in respect of those obstructions is ascended to the head, which otherwise would descend into the passages thereunto destinated by Nature. And of this I know

now many examples, nd not long ſince in *uſſex* (where I dwell) at a place called *Marfield*, an hammerman coming in hot and drinking cold drink fell mad, and within ſhort ſpace ſo died. Furthermore although it be a ſufficient argument to prove it hurteth the eye-ſight and the hearing, becauſe it hurteth the brains; yet I will more particularly prove it. For although the body of the eye be compounded of many parts, as of ſix muſcles, ſix films or skins, three humours; yet it is alſo compounded of ſinews, veins, and arteries, which come *à jugularibus*

ribus & carotidibus, and by these both the visible animall and vitall spirits are carried to the eyes, as may well be proved by their defect in those that be dying or use women too much: Then thus I reason. Whatsoever decayeth concoction destroyeth all those, and so consequently the eye-sight and hearing: for *Depravata concoctio in stomacho*, as Galen saith, *nunquam corrigitur in hepate neque in aliis: stomachus enim est materia omnium ægritudinum*, Bad concoction in the stomach is never mended in the liver, nor in any other part: for the stomach is the cause of all diseases.

But

But that cold drink doth poil and deſtroy concoction, hall be proved as it cometh by order to be handled.

The hearing alſo it muſt needs offend; ſo as although ſome that have no great dulneſſe think it cannot be, for that they heare well; yet no doubt if from their infancy they had uſed the other, they might heare better. For compare his hearing that heareth beſt, and you ſhall find other creatures hear better then he. But to our purpoſe; ſeeing it is before proved that it hurteth the *organa vocalia*, that is, the mouth, the tongue, and *æſophagus*, in reſpect of the ſinews; it muſt needs follow that

that it also hurt the hearing. For the sinews of the first conjugation do spread into many branches: the greater whereof go into the eare, and the membrane of the exquisite sense, & carrie all sounds to the brain; the lesser, to the tongue and larynx, in respect whereof, by reason of the sympathy, the hurt of the sinews of the tongue is imparted to the ears. Hereupon it comes to passe that those that be dumb be also deaf; and those which naturally be deaf, be alwaies dumb; and he that cannot heare by any outward sound, let him hold a thing in his teeth and he will heare. Which is used for

proof amongſt excellent hyſicians, to try whether he fault be in *nervo auditorio*: though I am not ignorant that there is *Altera cauſa ſocietatis veteribus incognita, nempe canaliculus cartilagineus velut aquæ-ductus, qui à ſecundo auris meatu ad os & palatum ſertur*, Another cauſe of ſociety or ſympathie between them unknown to the Ancients, to wit, a little griſtly cane, as it were a water ſpout, which ſtretcheth from the ſecond paſſage of the eare unto the mouth and palate, acknowledged by all anatomie-Maſters.

Now to paſſe downward along the throat, it is one of the

the greatest occasions that is of a most dangerous disease proper to that part, and that is the squinancy. For *Ætius fol.399.* reckoning divers causes of that disease, useth these words, *Maxime autem frigiditas & frigidi potio magìs quàm ardores plagæ & ossa, &c.* Especially cold and cold drink be the occasions of that disease above all other. Where although *Ætius* giveth not the reason, yet I conjecture it is for two causes: the one, *ob constructionem*, and the other, because it hurts and distempers the nerves serving for that part: which caused *Archigines* to say *Occultæ anguinæ causam esse*

quibusdam nervis qui ad omachum deferuntur dum ma- afficiuntur, That the cause of a secret squinancy is in the erves which are carried un- o the stomach, they being ill ffected.

But to passe further, let us xamine what hurt it doth o the lungs: *Arnoldus de illa nova* in his *Regimine sa- itatis*, hath this saying, *Ge- eraliter malum est sanis bibe- e multam aquam frigidam, uia extinguit calorem inna- um & pectus offendit*, Gene- ally it is evil for sound bo- dies to drink much water old, because it doth extin- guish the naturall heat, and offend the stomach.

Again

Again, in another place he saith, *Pro canna pulmonis caveant à potibus actualiter frigidis*, which is as much to say as, In respect of the pipe of the lungs beware of drinking any thing cold. Again *Paulus Ægineta* saith, *Frigida actu nocent pulmonibus*: Things drunk cold hurt the lungs: and *Galen* saith it is such an enemy to the lungs and breast as many die thereby.

But peradventure some will object, that *Galen* meant of the coldnesse of the aire, and not of the coldnesse of drink. But to reclaim all men out of that errour, I will make it manifest that it

was

ras meant of things actually
old taken inwardly. And
herefore *Hippocrates*, ſpeak-
ng of yce and ſnow uſed to
ool wine, ſaith, it breaks
eins and procures coughs;
nd *Galen* in his book *of good
nd bad nouriſhment* doth
new that he meaneth cold
rink taken into the body,
ecauſe he doth ſeem with a
ertain diſtinction to grant
to ſome; yet to drink it,
aith he, over-cold or cooled
vith ſnow breedeth infinite
orts of hurt. And although
trong bodies do not feel it
reſently in the heat of
outh, yet when youth de-
lines they begin to feel it in
heir joynts and other parts
of

of their bodie when there
no help.

But because, as the sayin
is amongst Lawyers, *Lex pla*
laudatur, quando ratione pro
batur, that is, The law i
most praise-worthy when i
is proved by reason, so i
physick; and therefore I wil
shew how the drink passeth
to the lungs, and how passing
thither it hurts and offends
not taking any notice of *Hip*
pocrates in his 4. book *D*
morbis, where he useth many
reasons against it, nor yet
of *Aristotle* who contends
for the contrary. But *Hippo*
crates well understood doth
not contradict the truth, as
in many other places he
shews,

ews, and all other ancient hilosophers, as *Plato*, *Philoponus*, *Locrus*, *Plutarch*, and xperience it ſelf confirms. Inderſtand then when I ſay rink goeth to the lungs, I ean not all the drink we ake into our mouth, but ome portion thereof: And ecauſe I am to ſhew which ay it paſſeth thither, therefore I think it not amiſſe to ecite a place of *Galens De mplicium medicinarum facultibus*, where he denieth not ut ſome part of our drink oth paſſe by the rough arerie into the lungs: And in is *methodus medendi* he comhands that in ulcers of the ough arterie we ſhould lye along

along on our backs, and ho the medicine in our mouthe whereby it might by litt and little go into the roug artery. *Hippocrates* in h book Περὶ καρδίης doth in plai words teach that some por tion of our drink doth pass that way. These be hi words, *Homo, inquit, maxi mam partem in ventrem bibit Gula enim sive stomachus velu infundibulum potûs copiam & quæcunque volumus excipit bibit autem & in guttur ac ar teriam; minùs verò, & quan tum latere possit per primun illapsum: operculum enim exa ctum operit, ut nè permiseri quidem aliquid amplioris po tûs penetrare*, For the wea

and or the ſtomach as a tun-
el receives plenty of liquour
r what elſe we will; whence
comes to paſſe that a man
oth drink the moſt part into
is belly: but he doth alſo
rink into his lung-pipe or
ough artery, leſſe indeed and
much as can ſlide in, in
e ſwallowing; for ſo exact
lidde doth cover it that it
ill not ſuffer any great
antity to enter. By theſe
thorities now you do not
ely learn that part of our
nk doth paſſe to our lungs,
t alſo by what paſſages, to
t, *per aſperam arteriam*, be-
taken in *per rimam epi-
tidis*. It is therefore to be
lerſtood that our wind-

pipe, being called *aspera ar-teria* in Latine, hath joynin to the toppe of it, next t the mouth, a certain stopple as it were, formed of diver muscles, sinews, veins an arteries, called *Larynx* c our anatomy-Masters, whos uppermost part hath a co vering formed like a littl tongue, which stoppeth that nothing we eat can de scend into the wind-pipe; fo when we offer to swallo any food it bears upon tha and so stops it the closer: Bu when we drink, some litt quantity of liquour slides between the chink.

It may be some unlearne will say, What is this to th

lungs

ngs? I anſwer, from thence goes to the lungs: for to mit that *aſpera arteria* is *rtilaginea ſemicirculariter*, not appertaining to this eatiſe, I am to ſhew you ow it is clothed *duabus tuni-s, quarum altera interior eſt ſophago, linguæ, palato, & o- communis; altera exterior agis tenuis: Hæc arteria i ad jugulum pervenit, bivio ſtracta in pulmonem, numero- i ſerie ſpargitur inter venam teriosam, & arteriam veno- m media*, that from that it ay draw bloud, and into is tranſmit aire: And by this eans doth the drink taken to the rough artery enter e lungs. Neverthelesse per-

adventure some will say, gra
all this be true, yet wh
doth cold drink hurt th
lungs?

I answer, for divers cause
but one effectuall cause he
to be mentioned is, becau
it is contrary to the temp
of the lungs; for the lung
be hot, although *Hippocra*
tes in his book *De corde* seem
eth to affirm the contrary: fo
it is but *comparativè* in re
spect of the heart. Nor d
I respect some other place
both of *Galen* and *Hippocra*
tes touching that point, an
therefore here I omit them
as not appertaining to thi
place, affirming with som
of our late writers the lung

be hot, being nourished ith the most aeriall and piritual bloud elaborated the right concave of the eart.

Furthermore cold drink urts in another respect, for hat the lungs be easily af-ected with obstructions nd phlegmatick humours: which all come *à frigida tem-eratura*, that is, of cold. By his may the Reader see how old drink doth hurt to the ungs, that he needs not rest atisfied onely because *Galen* o saith, but because reason ersuades.

Now it follows to prove t an enemy to the stomach; which if we do, considering

the stomach is *radix corporis*, which nourisheth the whole body, as *Hippocrates* saith. I hope there is none so obstinate but will adjudge it worthy the forbearing. Therefore concerning this (because it falls out here in course to be spoken of) I will adde something not spoken of before.

Understand then that drink actually drunk cold, is not hurtfull to the stomach in one respect onely, but in divers. First, in respect of the composition of it; Secondly, in respect of the temper; Thirdly, in respect of the parts that depend upon it; Fourthly, in respect of

our

f our life it ſelf.

In reſpect of its compoſition; becauſe it is compounded *ex tunicis, venis, arteriis, & nervis*, to which cold drink is the greateſt enemy: witneſſe *Trincavell*, in his firſt book *of his counſels, his xxxix. counſel*, where he hath this ſaying, *A cerviſia frigida prorſus abſtineto, quia maximè nocet nervis.*

2. In reſpect of its temper, becauſe naturally it ſhould be warm; as may be ſeen by the provident care of Nature, placing it *ſub Diaphragmate*, which not onely by his own proper heat, but alſo with a forrein heat borrowed from the heart, doth

warm it. It hath also on the right side, the liver; on the left side, the spleen; in the lower part, *omentum & colon intestinum* having plentie of fat; and in the fore part *epiploon*, with the help of *peritonæum*, and the muscles *abdominis*, *& vena umbilicalis* are to it a covering: in the hinder part there are the muscles of the back, and last of all a great branch of *vena cava* and the great artery: which all shew that Nature hath incompassed it round about, like a caldron, with fire. How fond a thing is it then to cool that which nature would have warm, and how contrary to the health of man?

Thirdly,

Thirdly, in respect of the parts that depend upon it, it is very prejudiciall, as shall be shewed. And first to begin with the head; the stomach never suffereth in any small degree, but the head beareth his part also: so the offence done to the one is committed to the other. Which happeneth in respect of the great community of those great sinews which come *à sexto conjugto*, from the brain unto it. That this is true, although it be so well known to men of learning that there needeth no proof; yet for the better satisfaction of the unlearned, let them but weigh these instances following.

First, the stomach being but troubled with melancholy you shall see the brains participate of the same: so the stomach never suffereth hunger, but it doth *lacessere cerebrum vibratis nervis*; yea, such is the communion between them, that neither the one nor the other doth hardly suffer, but *conjunctivè*, together. For let the head be wounded, and the scull be broken, whereby *dura mater* is but exposed to the aire, or let any thing but presse it or the brain, and presently the stomach will vomit *aut flava aut æruginosa*; because the stomach *jure societatis* is drawn *in sympathiam per similitudi-*

nem

em & vasorum communio-em : which be the chiefest auses of sympathy, as *Galen* n his comment *ad Sect.* 1. *lib.* 1. *Epid.* doth well note.

The heart suffereth likewise by communion, as may be seen *in cardiaca passione*, that is, swounding, *Syncope*, and the utter exclusion of all strength; which cometh diverse times, the mouth of the stomach being ill affected, as if the heart it self were.

The *meseraick* vains also suffer, being by cold stopped, and so made unable to draw as naturally they should; and thereby is nourishment hindered. It doth for the like respect and cause hurt the liver:

liver: for, as *Galen* 1. *De Symptomatum causis*, doth excellently shew, and *Andreas Laurentius* doth notably explain, *exhaustus partium* is chiefly necessary to nourishment, and then their sucking and drawing. For the parts that be exhausted still draw from the next, untill they come to the last, which is the stomach: so that the *meseraicks* being stopt, the order of the whole body is perverted, and there either remaineth no appetite, or a preposterous one, for want of just feeling: *Et hujus insensibilitatis causa*, as *Laurentius* saith, *est refrigeratio nervi, obstructio ejusdem, exsolutio facultatis appetentis.*

But

But ſome will ſay, let this be ſo; how prove you drink drunk actually cold doth ſtop?

To make this clear heare what *Arnoldus de villa nova* ſaith in the Treatiſe he wrote to the King of *Aragon* for the preſervation of his health; to whom upon ſome reſpects he granted both actuall and potentiall cold drink in the canicular dayes, having (as it ſeemeth) a ſtrong hot ſtomach, but adviſeth him to adde to it a little vineger: becauſe, ſaith he, to thoſe that have ſtrait *meſeraicks*, it is neceſſary: The reaſon was, becauſe without vineger it would ſtop. And in another place

place he findeth fault with drinking of cold water; because, saith he, it is sluggish, *& impedit omnem cursum*, and stoppeth all passages. *Trincavellius* also saith, cold drink hurteth all that have obstructions and impostumes. Again, *Galen De locis affectis* saith cold doth *spirituum vias & cursus impedire*; and *Aristotle* saith, it doth *congelare*. *Avicen* 2. *Cautic. tract.* 1. *cap.* 4. saith, *est etiam vitandus potus aquæ in mensa*, water is to be eschewed at the table. Whereof *Averroes* expoundeth the reason to be, because, *priusquam stomachus calefecerit, infrigidat & incrudat*, before the stomach can warm

warm the meat, by cold water it is cooled and crudified. And *Galen*, knowing that cold water was ſtopping, cauſed it therefore for the ſtone to be made hot (where he would have it to deoppilate) as before is alledged.

But it may be objected; grant all this you write is true, what is this to our beer which hath endured a boyling?

I anſwer, it is more vehement againſt our beer then water unboyled: and this is the reaſon. Water which never was boyled hath in it all its aeriall parts, which be both his warmeſt and fineſt parts, and moſt penetrable; and therefore if not to be drunk

drunk when it hath them all *à multò fortiori*, not to be drunk when they be gone. To demonstrate that it is bereft of them in the boyling, weigh but this: Take water boyled, and water never boyled, and set them out in the frosty weather, and that which hath been boyled will first freeze: Which is because its warmest parts are exhaled out of it.

But it may be objected, that although water will do so, yet the composition of beer hath taken that away; and therefore beer is freed from that fault.

I answer, set beer and water out, & beer will freez as soon as water. But let us look into the composition of beer: It is made

made of barley, water, and hops. Barley is cold in the first degree, hops hot in the second: now a thing hot in the second degree, put to double so much of a thing cold in the first degree, maketh but a temper: but if it did, this is nothing to the actuall cold, although it were something to the potentiall: for it is the actuall cold we stand on. And therefore water, beer, or whatsoever it be, if it have but the positive degree of cold, all is one. To our purpose: *Arnoldus* in his regiment of health, hath these words, *Omnis cervisia ex grano est grossior quàm vinum, & multùm difficile ad digerendum*

dum facit oppilationes in viscoribus, &c. All beer, saith he made of grain is thicker the wine, and being hard to digest it maketh obstruction in the intrals: what can be more plainly spoken to our purpose? *Schola Salerni* saith, it doth *inflare & obstruere*, break wind and stop; which is as much as we endeavour for this point to prove. And because it shall be known that howsoever you make your beer, yet it is stopping of itself, and therefore much the more drunk cold, note these diversities, that beer made of barley onely is most cold; that that which is made of barley and oats lesse nourish-

eth

ch and lesse stoppeth; and that
hat which is made with much
wheat is more nourishing,
nd most stopping.

But to the last point, which
s, Drink taken cold into
he stomach indamageth our
ife; which I prove in this
ort: Whatsoever is a decay
or downfall to our spirits,
ndamageth our life: But cold
drink taken into the stomach
doth so: Therefore cold
drink taken into our stomach,
ndamageth our life.

My *minor* I prove in this sort:
Life, according to *Paracelsus*,
n his book *De vita rerum*, is
nothing else but *Spiritus*:
These be his words, *Vita
rerum nihil aliud est quàm*

ssentia

essentia spiritualis, invisibilis ignis, impalpabilis res, spiritus & spiritualis res, Life is nothing else then a spirituall essence, an invisible fire, an impalpable thing, a spirit, and a spirituall thing: and death is no more then *inversio virium & virtutum*, the altering and overthrow of our strength: Seeing then our life is a spirituall thing, and spirits be the food and nourishment of spirits, as *Ficinus* in his book *De sanitate tuenda* doth well observe, my *major* must necessarily follow, that to be a decay to the spirits is to abbreviate our life. My *minor*, *viz.* that cold drink taken into the stomach doth decay

the

he ſpirits, I prove thus. The ſpirits are ingendred of the bloud (and that *Montanus* in his Counſels doth take notice of, where he ſaith in this ſort, *Spiritus ſunt ſemper proportionati ſanguini; nihil enim aliud ſunt quàm vapor ſanguineus bene concoctus*, The ſpirits be proportioned to the bloud; for they are nothing elſe but the vapour of the bloud well digeſted) whatſoever then maketh ill bloud, maketh ill ſpirits; and whatſoever doth ſo, ſhorteneth our life: but cold drink worketh that, therefore it ſhortneth our life. My *major* is averred by *Montanus* in the place before cited: My *minor* I prove in this

this manner. Good bloud is made by good concoction but the actuall cold in the stomach breedeth crudity and not concoction, and that crudity consequently ill bloud therefore cold breeds ill bloud.

My *minor* I prove in this sort out of *Aristotle, lib.* 4. *De partibus Animalium*, where he saith, *Calor vim habet concoquendi*, Heat hath the force to concoct; and in his second book *De generatione Animalium*, where he also saith, *Frigus est privatio caloris*, Cold is the privation of heat: what hindereth then but the conclusion is good, That actuall cold drink breeding ill bloud causeth

uſeth a defect of the ſpirits, nd ſo conſequently abreviaeth our life? For *Galen* in is firſt book *De humoribus*, aith, *Virium robur adeſſe nequit ubi crudorum humorum opia coacervata eſt*, that is, trength can not be where tore of raw humours be: and n his book *De ſub. Facult. Natur.* he ſaith, all actions come from concoction.

But to make it ſomewhat plainer, I will uſe ſome more authorities. Our life (as *Galen* obſerveth) doth conſiſt in naturall heat and radicall moiſture; which is nothing elſe (as *Avicen* writeth) then an oyly unctious vapour riſing from the bloud: to which

which *Aristotle* consentet. This naturall heat, as *Avice in lib. de complexionibus* writeth is diminished two waye: *Aut per resolutionem naturali humiditatis, aut per augmentum extraneæ*, that is, Either by decay of naturall moysture or by the increase of forrein. Now naturall moysture doth decay either by the aire, in which we live, that drieth it up; or by labours of the body or mind ill proportioned, as he testifieth in his first book *Fenic. act.4.cap.7.* and forrein moisture doth increase, either by the use of meats which by their own nature ingender and breed it; of which sort are Mellons, Cucumbers,

and

nd ſuch like fruit, being ei-
ner immoderately, or unſea-
nably eaten; or elſe of ill
oncoction: by means where-
f ſuch an unnaturall humour
oth grow in our bodies, that
ne outward and remote parts
eprived of their nouriſhment
nguiſh, wither, and dy, be-
uſe they are not nouriſhed.
Which *Iſaac de Febribus* doth
ell note, uſing theſe words,
*alis humor per depravatam
ncoctionem à natura alienus
opagatur, ut externæ & re-
otæ corporis partes, privatæ
is alimentis, langueſcunt, ex-
eſcunt & emoriuntur, quia
n nutriuntur.* Hereby may
e Reader diſcern in what
rt actuall cold doth offend

our life: upon great consid-
ration therefore did *Avice-*
in his fourth book, *Canone 4*
Capitulo, De rebus quæ canic-
em retardant, use these words:
Digestio est radix generation-
naturalis & non-naturalis hu-
moris, that is, Digestion is the
root of the generation of na-
turall and unnaturall moy-
sture.

But some ignorant perso-
will say, although the sto-
mach be offended, yet the
liver may make good bloud,
if so be it be not distemper-
ed.

To the which I answer, No
more then a Cutler a good
blade of naughty iron, and
bad steel: which is not possi-
ble,

e, be he never ſo good a orkman. For as the iron nd the ſteel, being the mate- all cauſe of the blade, cannot ontrary to their nature be ade perfect in the work- ans hand: no more can the *ylus*, firſt made in the ſto- ach, being the materiall auſe of bloud, being bad be ade perfect by the help of e liver.

By this now you ſee how ontrary to our health it is to e actuall cold drink. But let s examine what hurt it doth other particular parts. *Hip- crates* hath theſe words in s Aphoriſmes, *Sedi, puden- s, utero, veſicæ calidum ami- m, frigidum inimicum*, that

is, Heat is a friend, but col
an enemy to the seat, the pr
vities, the belly and bladder
And *Cornelius Celsus* saith
Frigidum inimicum intestinis
vesicæ, utero, &c. that is, Col
is an enemy to the intrals
bladder, and stomach. So, a
it appeareth, it hurteth the
bladder, the bowels and th
kidneys, the mother, an
what not: But because w
will not conclude it is so, be-
cause *Hippocrates* and *Celsu*
say it is so, we will examine
first, the reason, and then ex-
perience, the best master i
trying any thing.

The reason why it hurteth
the bladder is in respect prin-
cipally of the neck thereof.

which

hich being ſtopped with a uſculeous ſubſtance cold ffendeth, and divers times rocureth a ſtrangury. But his will be thought very unue and unlikely, that drink runk cold can paſſe ſo to the ladder, and there offend: ut let us examine experince, and ſee whether it ever ave been known ſo.

Forreſtus, an excellent Phyician, alledgeth in himſelf the auſe of a ſtrangury, happenng unto him to the great ndangering of his life, to be drinking of cold beer aſter his return out of Italy. And I know my ſelf a gentleman of great worſhip (who becauſe he is living ſhall not

be named) who coming from hunting hot, and drinking cold drink, suffered such pain, as I being with him did fear some erosion in the neck of the bladder. Besides it divers times cometh to passe that with cold this part suffering a resolution, the party can in no wise hold his water, but it cometh from him without his knowledge.

To the mother also it is hurtfull, as *Hippocrates*, *Cornelius Celsus*, and divers learned Authours write; whereof although they give not the reason, yet I will shew it may be so in divers respects: as first in respect of its composition being made *ex tunicis, nervis,*

venis,

enis, arteriis, & ligamentis, o all which cold is an enemy s hath been proved before: Secondly, in respect of its emper, which naturally ought o be hot, because *Injectum men calore multo eget ut suscipetur, concipiatur, formetur et foveatur*: Thirdly, in respect of its vicinity with other parts, as the bowels and the bladder, between which *est maxima conjunctio per villos complures*, to which cold is a great enemy: Whereupon seldome is the mother diseased, either by inflammation or otherwise, but either an inordinate desire to go to the stool or of urine doth insue: so great is the affinitie between

the *matrix*, bowels and bladders. And last of all cold is hurtfull to the *matrix* in respect of its community with the stomach; for that the stomach being hurt with cold transfers, *tanquam ad sentinam & cloacam corporis*, such abundance of superfluities to the *matrix*, as doth evert its naturall temper and strength, and is the authour of many irreparable diseases.

But some will say, that this is strange, although it be true that cold will work these effects in the mother, that beer drunk actually cold can passe to these places being so remote, and the cold can there be left or offend.

But

But to confirm it by experience, these instances I have seen: About the yeare of our Lord 1590. I was with a gentlewoman one Mr Clarks wife of Jarcks hill in *Kent*, in whom, labouring of a cancer in her *matrix*, I tryed this experience, that giving her beer actually cold she would immediately be in the greatest pain in the world, but give it her hot and she felt none. Another woman dwelt in Houndsditch, at the signe of the guilded cup, seven years since, who likewise labouring of a cancer in the *matrix*, if you had given her cold beer, it made her be in great pain, if hot,

in nothing so much: By which it is evident that the beer did passe so cold, as that it gave a sensible feeling of the difference. And therefore it is not to be doubted but that the actuall cold was an enemy, being so much more misliked of Nature then the hot.

Now let us examine by what means drink received actually cold hurts the bowels, according as our ancient physicians write: For my own opinion, I hold it hurts them many wayes: First, in respect it breeds crudity in the stomach, whereof groweth fleam, which fleam descending into the bowels breeds

breeds intollerable collicks, and worms. Secondly, it breeds windineſſe, which likewiſe is the nurſe of extreme inconveniences incident to the bowels. Laſtly fluxes, although *non primariò tamen jure ſocietatis*, that is, not primarily yet by right of ſociety. Seeing therefore it hath been heretofore proved it is ſo generall an enemy to our health, in hurting all and ſingular our principall parts, I may well conclude with *Ariſtotle in his fourth book of Meteors*, Cold is an enemy to our nature: and ſo by conſequence drink drunk actually cold; and therefore to be eſchewed.

CHAP.

CHAP. V.

The benefit that ariseth from the use of actuall hot drink.

BUt now according to our promise we will shew the great good that ariseth of hot drink: and although in laying open the defects of drink taken actually cold, there is much spoken of the good that redounds to the body by the use of hot drink; yet because according to our determinate course it comes in order to be intreated of, I shall say something not before said.

First therefore it shall be proved it helps the stomach, and by that means the head, and

and by that means the liver, and by that means the bowels, and by that means the ſplene, and by that means the kidneys and bladder, and by that means the *matrix* in women, and by that means keeps back old age, and conſequently preſerves life. And although in handling of the defects which cold beer procureth unto all theſe parts, I have ſufficiently by the hurt of the one laid open the help of the other, yet I will adde unto my firſt ſayings new reaſons, becauſe I will not be tedious to the Reader, not renewing any authorities heretofore cited, but alledging Authours of

no

no lesse moment.

Galen 3. Technic. hath this saying, *Calidiora calidioribus indigent adjutoriis*, Things whose temper tends to warmth have need to use helps of the same nature: then thus I reason. The stomach is an office of warmth; Therefore it must needs be helped with warmth: agreeable to the which position is our beer made actually hot. Now to prove that the stomach being warm must be helped with warmth, and that it is not any way without hurt to be bereaved of his warmth, mark what *Avicen. 3. Tract. cap.* 5. intimateth: where writing of warmth in mans bodie

bodie, he counſelleth, nay rather forbiddeth, that no man waſh his hands in warm water: becauſe ſaith he, the heat is drawn out of the ſtomach by the warmth of the water, by which digeſtion in the ſtomach is hindered, and that being vitiated, it is a means to breed & ingender worms. Which declareth how profitable it is to put our drink hot into our ſtomach, in reſpect of keeping warmth there which by cold would be repelled: And our ancient phyſicians have been ſo jealous of decaying the warmth of the ſtomach, that they have forbidden us to ſtand near a great fire after eating,

for

for the reason above named. In like manner, and for the same cause, doth *Avicen* forbid a man to walk fast after eating, *Nè calor propter motum attrahatur ad partes exteriores*, Lest the heat by stirring be drawn outwardly. How much more consonant is it therefore to reason to use warmth in the stomach, whereby naturall heat is increased, then to use things cold, whereby it is lessened? And this *Hippocrates* in his Aphorisme which begins *In hyeme multus cibus, &c.* doth make plain; who holdeth that in winter we can eat most meat: whereof *Galen* giving the reason saith, it is because

ecauſe the outward cold eeps in the heat in the ſtomach, and makes it ſtronger: And yet I remember *Arnollus De villa nova*, makes ſuch doubt of cold, that he ſeemeth to take exceptions at *Galens* words, and ſaith, if the outward cold be great, it is neceſſary the ſtomach be well covered, naturally or artificially, or elſe it will weaken it.

But let us examine the reaſon, how helping the ſtomach it helpeth the head: which thus I prove. Whatſoever is the means whereby the head is leaſt oppreſſed with excrementitious matter, is helpfull to the head. But hot drink is ſo: Therefore hot drink, &c.

My

My *minor* I prove in this sort: Whatsoever suggesteth least cause of unprofitable matter, is the cause the head is least oppressed. But hot drink doth so: Therefore hot drink is helpfull. The *minor* thus I prove: Whatsoever fortifyeth concoction suggesteth least cause of unprofitable matter: But hot drink doth so: Therefore *&c.* The *minor* is thus proved: Whatsoever preserves the stomach in naturall warmth fortifyeth concoction: But hot drink doth so: Therefore hot drink fortifyeth concoction. The *minor* is true: For whatsoever temperate heat joyneth it self with naturall heat pre-

serves

ſerves the naturall heat of the ſtomach: But warm drink being temperate joyneth with the other: Therefore hot drink preſerveth the naturall heat of the ſtomach. Now it is evident that the warmth of actuall hot beer is in no extreme, but after a ſort contrary to both the extremes, and therefore temperate: For *Montanus* in his Counſels ſaith, *Mediocria temperata ſunt ad ſua extrema tanquam ad ſua contraria*, that is, Mediocrities are called temperate as well in reſpect of their extremes, as in reſpect of their contraries.

Now will I alſo prove that by helipng the ſtomach it alſo

so helps the liver, in this sort: whatsoever washeth the stomach naturally, and keeps the meseraicks open, doth help the liver: But hot drink doth so: Therefore it helps the liver. But before I prosecute the argument any further, I will shew how in performing that, it helps the liver; which it doth two wayes: First, because in washing the stomach and bowels it produceth inanition, which causeth appetite; which is a desire of new matter fit for new bloud: Secondly, because in keeping open the meseraicks it keeps the liver from any great obstructions, whereby it breeds warmth according

to

to nature, and alſo brings continually good nouriſhment for the liver to work upon. And to prove this, That hot drink doth ſo, according as my *minor* requires, I produce *Arnoldus De villanova*, who writeth thus, *Aqua calida ſtomachum lavat, & ventrem purgat*, Hot water waſheth the ſtomach, and purges the belly. And that heat doth this in reſpect of its actuall heat, let *Avicen* witneſſe, who commending medicines for ulcerated lungs, wiſheth they be adminiſtred warm, becauſe of piercing; thereby acknowleding warmth to be the means of piercing.

Furthermore

Furthermore that drink actually hot, helpeth also the splene, may easily be proved: for that the liver receiving good nourishment maketh good bloud, and so overchargeth not the splene with abundance of matter to its grievance or annoyance.

Again, how by helping the stomach it doth good to the kidneys and bladder, I thus prove. Whereas the kidneys and bladder are subject to that grievous disease of the stone, hot drink is a means to withstand it, by two principall effects: the one, in that it strengthens nature, whereby she frameth no moist cause fit to form that dis-

ease;

eaſe; it being moſt principally bred by a ſlimy matter, firſt hammered in a feeble ſtomach: the other in that it doth ſo ſcoure the kidneys and uriners by his actuall heat, as there can no ſlime remain untill it can be baked to a ſtone, although the kidneys were of the hotteſt.

And that this is approved by learned men, *Arnoldus de villa nova* may be preſident; who giving compounded waters, having a ſpecificall diverting faculty of themſelves, to pierce, commandeth that they be drunk as hot as they can be indured, becauſe it addeth to their deoppilative virtue.

But

But to the other point, which is, That it helps the *matrix* : *Trincavell* calls the *matrix* of women *sentinam corporis* ; and hot drink being a means by strengthening the stomach to make every member do his office, as before is shewed, causeth the lesse to be transferred thither and so takes away all annoyance that may grow of any extraordinary superfluitie. It is also a means by its deoppilating virtue to bring into naturall course that which is according unto nature to be avoided: And by these two means it is a principall occasion to make women fruitfull: who divers times by defects

fects growing of obſtructi-
ons, and other grievances
of nature through much
ſurcharge of ſuperfluity, be-
come barren. Thus have I
given you a taſt how helping
of the ſtomach, it helps the
matrix. But for the proof of
the laſt point, which is that
it keeps back the defects of
old age, and is a means to
prolong life, let us call to
mind what old age is, and
what life; and upon what oc-
caſion the defects thereof are
haſtened or deferred. *Fici-
nus lib.* 1. *De ſanitate tuenda*
ſaith, *Vita noſtra eſt tanquam
lumen in naturali calore, calo-
ris autem pabulum eſt humor a-
erius, atque pinguis tanquam*

oleũ: so as *sive humor deficiat sive prorsus excedat, sive inquinetur, statim calor naturalis debilitatur, & tandem debilitatu. extinguitur.* And another learned man writeth thus *Tam diu anima hanc molem incolit, quàm diu humorum defectus aut intemperies, misera morborum parens, non ingruit: hinc enim senectus quæ debilitat animi vires mutátque colorem,* So long doth the soul inhabit this lump, as the defect of moistnesse, or distemper, the miserable parent of diseases, doth not invade: for hence cometh old age, which doth debilitate the strength and change the colour. And *Vives* saith, *Quàm diu retinetur,*

netur calor naturalis in corpore temperatus, perseverabit sanitas, & observabitur habitus juvenilis, As long as naturall heat is reteined temperate in our bodie, we continue our health, and keep the habit and shew of youth.

Now the defects of old age are commonly as follow; 1. Horinesse of hair, 2. wrinckles in the face, 3. leannesse of bodie, 4. defect of memory, 5. generall weaknesse of the whole bodie, 6. bad sight, 7. thicknesse of hearing, 8. much phlegme 9. diseases of the lungs: If then I prove cold beer hastens these, and hot beer retards and mitigates them, I hope I shall be

thought to prove my assertion.

First then let me consider whereupon the hair takes its alteration: The causes of the grainesse of the hair are, *aut humor frigidus latens in poris* either cold humours lurking in the pores, *aut ariditas, ut in segite maturescente*, or drinesse, as in ripe corn; *aut debilitas virtutis*, or weaknesse; *aut corruptio pituitæ*, or corruption of the phlegme: and according unto *Aristotle*, *cap.* 2. *De historia animalium*. *aliquando advenius nimii caloris externi*, sometimes the accesse of too much externall heat: All which to be produced by actuall cold drink shall be proved severally.

Anc

And first, That breeds cold humours most that weakens the stomach: But it is proved that cold drink doth so: and therefore it breeds them most.

Secondly, drinesse it mightily procures in this respect; for being a means that the laudable concoction cannot be made, the parts that should draw it do refuse it as not fit for them, and so wither for lack, and runne into a *marasmus*, which is a weaknesse of all the virtues in the body; which ariseth *ab inopia humoris*, from want of moisture.

That it is a means that phlegme putrifies must ne-

ſarily follow: for *ex debili calore fit putrefactio*, from weakneſſe of heat cometh putrefaction; which that which is actuall cold procures, and ſo neceſſarily haſtens that ſymptome of old age. For care is ſaid and the much uſe of fiſh to procure hoarineſſe of hair for no other cauſe but for the reaſons aboveſaid.

Then that it procures wrinckles in the face doth conſequently follow; for that they proceed, *vel ex carne extenuata*, either from the extenuation of the fleſh; *vel ex carne vacua*, or from emptineſſe.

Leanneſſe of body follows; becauſe plenty of ſpirits is

not bred by ill concoction.

Defect alſo of the memory; becauſe Nature fainting can not ſerve all the ſenſes, and ſo it draws nearer ſtill to the heart, neglecting the farthermoſt to maintain life: and beſides, becauſe it breeds much phlegme, an enemy to memory.

Bad eye-ſight it procures; becauſe it cauſeth defect of the ſpirits; and becauſe the body abounding with much phlegme breeds thick ſpirits, which make a dull ſight.

Thickneſſe of hearing; becauſe *ex debili calore multi torpores*, from weakneſſe of heat ariſeth heavineſſe, and this hinders the perfect-

nesse of hearing: and because it causeth scarcitie of spirits, which can not serve all the senses exquisitely.

Much phlegme, another defect of age, it causeth also; because it weakens the stomach and so is *cruditatis parens*; *& ex cruditate pituita*, the parent of crudity, from whence cometh phlegme.

Diseases likewise of the lungs; because *Catharres* be the companions of ill digestion: and so what with those, and what with the stopping of phlegme, the lungs must needs suffer. And therefore the reason why actuall hot drink is said to mitigate all these, is because it doth

doth *fortificare digeſtionem, ex qua multiplicantur ſpiritus vivi*, ſtrengthen digeſtion, by which the vitall ſpirits are multiplied; which being the *pabulum* of our ſenſes, the one can not fail while the other increaſeth. And therefore *Arnoldus de villa nova* ſaith, *Dum ſpiritus & calor naturalis non debilitatur, neque pili caneſcunt, neque cutis corrugatur*, So long as the naturall heat is not weakened, neither doth the hair wax gray, nor the skin grow ſhriveled nor wrinckled. And how it is a means to preſerve life ſhall be ſhewed.

CHAP. VI.

Herein is shewed how the Grecians and Romanes used hot drink.

NOw to come to the last point, which is, That it is no new devised thing, but that which hath been used amongst the Grecians and Romanes in the time of their longest age, and is in use at this day in countreys where they live farre longer then we do; which shall be proved by divers clear testimonies.

And first to prove it was in use amongst the Grecians, heare what *Philostinus* that excellent physician, wrote unto his countreymen: He counselled

counſelled them in the ſpring and all winter to drink their liquour *calidiſsimum*, moſt hot; and in the ſummer lukewarm: ſo that at all times he ſhews that cold drink was not to be uſed.

Athenæus alſo in his eighth book, ſpeaking of *Stratonicus* the harper, ſaith he called *Rhodios, Cyrenæos branchos*, and their citie, *civitatem porcorum; quia Rhodios deliciis exſolutos, & calidum bibentes, contemplatus, albos Cyrenæos nuncupabat, Rhodiúmque oppidum, civitatem porcorum: Rhodios quidem à Cyrenæis colore diverſos autumans, at ob luxûs ſimilitudinem, & proclivitatem eandem*

in voluptates, cum porcis urbem illorum comparans.

Moreover *Julius Pollux* in his *Onomastico* propounds this question, Whether the ancient Fathers drank their water hot? and concludes they did: And *Lucianus* in his *Asino* writes that the Grecians used their drink hot; which *Arrianus* likewise in his controversies proves. *Apuleus* maketh the same manifest, speaking of *Fotis* in this manner; *Ecce Fotis, mea jam domina, cubitu reddita, jactâ proximè rosâ sertâ & rosâ solutâ in sinu uberante, ac me pressim deosculato & corollis revincto, ac flore prosperso, arripit poculum ac de-*

super

ſuper aquâ calidâ injectâ porrigit ut biberem, &c.

But for further proof, I will prove it both by ancient writers of proſe, and alſo poets, that the Romanes uſed it.

And firſt *Varro*, in defining this word *Calix* by the Etymologie, ſaith it comes of the Latine word *Calidus*, becauſe in it, *Calidus apponebatur potus*, Hot drink was ſerved.

Paulus likewiſe the lawyer, ſpeaking of the difference between the veſſels that they heated water in, ſaith there is no great difference between *Cacabus* and *Ahenum*; for in the firſt they boil their meat, and in the other

other their water to drink: And *Julius Pollux* in his 9. book, calleth that vessel *Ahenum* where they boiled their water to drink.

Seneca in his first book *De ira* maketh mention of hot water, the which was in use to be drunk in his time: And in his second book the 25. chapter. *Dion* likewise in his 57. book proveth the same in the history of *Drusius*, son to *Tiberius*: And in his 59. book, intreating of *Caius Caligula*, who killed an host for selling hot water in the time of the funerall of *Drusius*, as a man irreligious to sell hot water for delicious drinking in time of common mourning.

mourning. Moreover *Marcellinus* in his 28. book ſhews that all taverns were forbid to ſell any hot water or wine untill foure a clock in the afternoon.

Again *Cornelius Tacitus*, writing of the poyſoning of *Britannicus*, ſhews how the means they wrought to poyſon him without ſuſpicion was, to bring his drink ſo hot that he called for cold water to allay it, wherein they had put the poyſon.

Plinie alſo in his 7. book, ſpeaking of *Marcus Aſinius* maketh it manifeſt: for, ſaith he, the drink being too hot, he held it in his hand to cool, untill one ſitting next to him remembred

remembred him of it, and said it would be too cold.

Now to prove it by the authorities of poets, I will first begin with *Plautus*, who in his comedy of *The vaunting souldier*, saith, Lu. *Neque ille hic calidum exhibit in prandium.* Pa. *Neque tu bibisti?* Lu. *Dii me perdant si bibi, Si bibere potui.* Pa. *Quî jam?* Lu. *Quia enim absorbui; Nam nimis calebat, amburebat gutturem*; that is, *Lu.* Neither did he drink hot wine to his dinner. *Pa.* Nor thou? *Lu.* As god shall help me, I neither drank, neither could I. *Pa.* What then? *Lu.* I supped it; For it was so hot it burnt my throat. What can be

be more plain then this?

Again the ſame Authour in another comedy brings forth *Labrax* ſpeaking to *Neptune* in theſe words: La. *Edepol, Neptune, es balneator frigidus, Cum veſtimentis poſteaquam abs te abii algeo. Nec Thermopolium quidem ullum ille inſtruit, Ità ſalſã præbet potionem & frigidam*: that is, La. Truly, Neptune, thou art a cold bath-keeper, Since I came from thee I freeze in my clothes. Neither doth he keep any hotwater-ſhop, He gives us ſo ſalt and cold a potion. The like ſayings be many in *Plautus* which for brevity ſake I omit.

Horace alſo when he writes

to

to *Telephus*, in his third book of his Odes hath this saying,

Quo chium pretio cadum
Mercemur: quis aquam temperet ignibus :

For Chian wine what men exact:
Who'll our water to warmth redact.

And *Juvenal* in his fifth Satyr hath this saying,

—*Quando ad te pervenit ille,*
Quando vocatus adest calidæ gelidæque minister.

When will anon anon Sir come,
For hot and cold to have custome.

Likewise *Martial*, in his verses he made to *Sextilianus* the great drinker, saith thus,

Jam

Jam defecisset portantes calda ministros,
Si non potares, Sextiliane, merum.

They had lackt hot water by this time,
Had not Sextilian drunk wine.

And in his second book of Epigrams these be his words:

Te conviva leget mixto quincunce, sed antè
Incipiat positus quàm tepuisse calix:

The tosse pot will thee reade but that must be
Onely untill his hot cup cool'd he see.

And in his 8. book against *Cæcilianus*, these be his words:

Curre

Curre agè & illotos revoca, Caliste, ministros,
Sternantur lecti, Cæciliane, sede.
Caldam poscis aquam, sed nondum frigida venit:
Alget adhuc nudo clausa culina foco.

Runne, call thy unwash't servants, sit
Your couches, Cæcilian sit.
Thou call'st, No hot water within?
Nor cold yet in our cold kitchin.

And in his last book, these be his words:

Frigida non desit, non deerit calda petenti;
Sed tu morosa ludere parte siti.

Ye

Ye want not cold nor ſhall
ye hot;
But ſpare to pleaſe your
dainty throat.

By theſe authorities I hope I have made it plain, that it was uſed many hundred years amongſt the Romanes. For if we conſider the age that *Plautus* lived in, which was ſome five hundred and ſeventy years after the building of Rome; and the poyſoning of *Britannicus* in *Nero's* time, you ſhall find it to be 808. years after Rome was built: and *Martial* lived under *Domitianus*, 835. years after Rome was built, which was more then 300. years. Neither did *Plautus*

write

write it as new devise, but as a thing long before in use.

Now to the other point, That it is used at this day amongst whole nations, I will prove by *Grovani Petro Maffei* the Jesuite, who in his *6.* book of histories writes that they of *China* do for the most part drink the strained liquour of an herb called *Chia* hot. And *Persino* the Italian writes, that he saw himself *tres principes Grapponenses*, which came to kisse Pope Gregorie the thirteenths foot (and it is but a little while since) who drank nothing but hot water, affirming it to be the custome of their countrey.

Thus

Thus have I according to my promiſe handled ſeverally all the points promiſed in the beginning: if not to thy ſatisfaction, impute that to my want of reading, not to the truth of the cauſe, which divers times is overthrown with ill handling.

FINIS.